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# SERMON

PREACH'D AT

*Chester and Wrexham.*

*Septemb. 7th. 1704.*

Being the Day of Publick Thanks-  
giving for the Glorious Victory at  
*Bleinheim.*

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*By John Evans.*

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LONDON:

Printed for *A. Baldwin* in *Warwick-*  
*lane, 1704.*

10/18 1841, July 17-18  
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# Thanksgiving Sermon.

Septemb. 7. 1704.

Judg. V. 12. *Awake, awake, Deborah;  
awake, awake, utter a Song: arise  
Barak, and lead thy captivity captive,  
thou Son of Abinoam.*

**T**HE Triumphant Song of *Deborah*, of which these Words make a part, is founded on a glorious Deliverance so parallel to that which occasions the present Solemnity, that it easily occurs at this time to any one conversant with the Sacred Writings. *Israel* had been long harrafs'd by a Neighbouring Prince, *Jabin* King of *Cannan*; but upon a noble Effort for Liberty he is overcome in a signal Battle, with many considerable Circumstances that inhanc'd the wonder and advantage of it. On this occasion, to perpetuate the Memory of it, a lofty Song is compos'd, probably by *Deborah* her self, who as *she* judged *Isra-*

el, was also a *Prophetess*, chap. 4. 4. and now inspir'd by God to sing his Praises upon this Victory, as *Moses* was before on the deliverance out of *Egypt*. A good Judge in Poetry speaking of it only under that consideration,\* says "I ne-

\* *Sir Wil. Temple's* "ver can read it without observing in it as true  
*Essay on* "and noble Strains of Poetry and Picture as in  
*Poetry, in* "any other Language whatsoever, notwith-  
*Miscel.* "standing all the disadvantages from Transla-  
*pt. 2. p. 329* "tions into different Tongues and common  
 "Prose." The pathetical Words she uses in the Text are but design'd to intimate the exceeding greatness of the Mercy which God afforded them: It was so great that she had reason to excite her self, to praise God for it with all her Might, with all the Strength of her Soul; since the Victory was so compleat that *Barak* led his Enemies in Triumph.

I know not how to fix your Thoughts better to the Business of our present Assembly, than by attempting these two Things:

*First*, To compare what we are now before God to commemorate with the Subject of this Song.

*Secondly*, To give you some direction for your Temper and Behaviour under such a Mercy from what is here suggested.

I. Let us compare the Deliverance we are now before God to commemorate with the Subject of this Song. And



1. I may well begin with the Parallel so obvious to every Body, that this Victory is obtain'd under the Influence of a *Female Governor*, and by a *General of her Nomination*. Great Exploits in War are seldom expected by the management of the weaker Sex ; we promise our selves more of that kind from Manly Courage and Conduct. But 'tis no unusual thing with Providence in this as well as other Instances to *chuse* what the World esteems weak <sup>1 Cor. 1,</sup> to confound the things. God has honour'd some <sup>27.</sup> of the *Queens of England* with as great Successes as any reccorded in History. There can scarce be a more glorious Passage related than the destruction of the *Spanish Armado* by *Queen Elizabeth*, and never did the Nation arrive at a higher pitch of Greatness and Influence than under her long and prudent Government. The late *Blessed Queen Mary* in the *King's* absence abroad express'd a steadiness in her Conduct, a presence of Mind in difficulties, a large compass of Thought for supporting the Government, no way inferior to the wisest Princes. This is what we have exemplify'd in the noble Action of *Deborah*. And 'tis emphatically observ'd in the Song, how successful she was beyond her Predecessor *Shamgar*. In the days of *Shamgar*, ---- the high-ways were <sup>v. 6. 7.</sup> unoccupy'd, and the travellers walk'd thro' by-ways : The Inhabitants of the Villages ceas'd, they ceas'd in Israel, till *Deborah* arose, till she arose a mother in Israel. We had a long struggle with France in the Reign of the late glorious King ;  
and

and tho' God bless'd his just and brave Endeavours so far as to stem the Torrent of *French* Ambition, yet so compleat a Victory was reserv'd by Providence for the Trophy of a Female Reign. When *His* precious Life came to a Period, who us'd to lead out our Armies, whose Interest had so happily cemented a numerous Confederacy; we could not forbear to fear our Enemies attempts, till our *Queen* so evidently manifested herself a Mother in our *Israel*, engaging with equal vigour for the Liberties of her People and of her Neighbours of *Europe*. We soon found our selves happy in the Influences of Her Presence at Home, and the Conduct of Her General Abroad: And God has added this new Triumph to Crown our Joys.

2. The Enemy God has given us Success against, is not unlike that which *Israel* here Triumphs over. 'Tis said, *He mightily oppress'd Israel*. For our selves indeed, Blessed be God, we have not been reduc'd so far under the *French* Power as to feel the weight of his Yoke. But the melancholy Experiences of his own Subjects, and as many of his Neighbours as he has prevail'd over, gave us room enough to dread his Power, and magnify our Happiness in a deliverance from him. He has been the Scourge and Terror of *Europe*, the general Incendiary, for a much longer time than the *Israelites* felt *Jabin's* oppression, which was no more than *twenty Years*.

In



In this no doubt God's Hand is to be acknowledged, using him for the Punishment of a sinful People; which was the case of Israel too. *When the children of Israel did evil in the sight of the Lord, he sold 'em into the hand of* Ch. 4. 1, 2. *Jabin King of Canaan. i. e. he seem'd to alienate his Right in them as his peculiar People, and give their worst Enemies a Power over them. But God's permission to such Tyrants excuses not the Cruelty and Arbitrariness of their oppression, they are but pursuing other designs all the while. The Assyrian was to Israel, The rod of God's anger, and the staff in his* Isa. 10. 5, *hand was God's indignation. God sent him a-* 6, 7. *gainst an hypocritical nation, and against the people of his wrath did he give him a charge to take the spoil, and to take the prey, and to tread them down like the mire in the streets. Howbeit he meant not so, neither did his heart think so, but it was in his heart to destroy and to cut off nations not a few. The same Judgment we may pass on the designs of our ambitious Neighbour: And therefore God takes a time to* *punish the fruit of* Ver. 12. *his stout heart, and the glory of his high looks. When God thus changes the Scene, retracts his Commission, and begins to reckon with such Instruments of desolation, it makes the Mercy the more grateful.*

Another Circumstance may be farther observ'd. It must be a great aggravation of Israel's Slavery at this time, that they were oppress'd by the *Canaanites* of all other Nations, since they had formerly had such Successes against

gainst them, and dispossess'd them of many of their Territories; and especially that they should be triumph'd over by *Jabin*, when in *Joshua's* time they had so signal a Conquest over one of the same Name, who was probably his Ancestor. *Josh. 11.* What could more grate upon *English Men* than the apprehensions of a *French Yoke*, when their Ancestors in former Ages had so often carry'd their Triumphs thro' that Country. But God has deliver'd us from our Fears, and still made the *English Nation* superior to that old Enemy.

3. There are many like Circumstances in the manner of the Victory in both cases. Tho' *Ch. 4. 16.* we cannot say it is so perfect as that *There is not a man left*; yet the loss of forty thousand Men will give us Reason to say, it was an entire defeat. Such a destruction of the best of our Enemies Troops in that Seat of the War where they made their principal Efforts, is a great mortification and disadvantage to them as any one Blow they could feel. The number of the Captives and the Quality of many of them, possibly gives us as much ground as *Israel* formerly to use that part of *Ch. 5. 12,* the Song. *Arise, Barak, and lead they captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the Nobles among the People: the Lord made me have dominion over the mighty. Even Sisera himself, their mighty General Tallard in whom they trusted, makes a part of the Captives, tho' he*



he escap'd the Sword and the Hammer of Jael. And tho' we cannot say the event was so miraculous, that *the Stars in their courses fought* v. 20. against Sisera, yet we may say that of the *Danube* which in the next verse is spoken of *Kisbon*. *The River of Danube swept them away, that ancient River, the River Danube.* So, that *they who fled from the noise of the fear, fell into the pit.* v. 21. After *Multitudes* of them were fallen in the *Valley of Decision*, the Waters retard their broken Troops, and prove their Graves. By terrible things, O Lord, in righteousness hast thou answer'd us.

4. The Enemies had a confident and probable Expectation of Success in both Cases. Barak with ten thousand Men (it should seem a disproportionate Number) meets Sisera with Ch. 4. 6, 7. his nine hundred Chariots of Iron and his great Multitude, who were forward enough to the Combat. And those that they left behind were so confident of the Victory that they absolutely Triumph'd before-hand, which is elegantly describ'd in the Song. *The mother* Ch. 5. 28. *of Sisera look'd out at a window, and cry'd thro'* 29, 30. *the lattesse, why is his chariot so long in coming? why tarry the wheels of his chariots? Her wise ladies answer'd her, yea she return'd answer to herself; have they not sped? have they not divided the prey? &c.* As great Confidence appear'd in our Enemies, and upon Grounds no less probable. Tho' indeed there was little disproportion in Numbers on either side, yet we

B had

had considerable disadvantages; they were in a Post so advantageous, that (as some Prisoners afterwards related,) they wish'd we would but attack them there. And not only Sifera's Mother and her Ladies shew'd an untimely Triumph; that might be ascrib'd to the weakness of the Sex and their inexperience in War: But *there* Sifera himself was as vain in his Boasting. When Preparation was made for our Men's passing the Ditches and Rivulets to attack 'em, we are told he said, *If they want any Pantons, I will help them to some.* And with an equal contempt when they were passing over, *The more come over, the more we shall kill.* Thus Pride compasses them about as a chain, and violence covers them as a garment: they speak loftly. But God made him afterwards see that Ahab's caution to Benhadad on a like arrogant Boast was not without Reason; *Let not him that girds on his harness, boast as he that puts it off.* For here the stout-hearted were spoil'd.

1 King. 20  
11.

Neither had we any reason by the Accounts we have to boast in the beginning of the Fight: Victory long stood hovering, we were press'd hard in some Parts, and all seem'd to lie at Stake, till the Lord of Hosts at length turn'd the Scale, and enabled us to scatter them that *delight in War.*

5. We were not without some melancholy Omens of a contrary Issue of things. Many as much concern'd in the event of the War as we



we (some Forreign Powers) came not to the help of the Lord against the mighty. And as in *Ch. 5. 23.* Israel, for the divisions of Reuben in such a juncture there were great thoughts of heart; so we *Ver. 15.* had too many unhappy Contentions at home, to give us any clear Prospect of glorious Successes abroad. We might rather have fear'd being made Examples of that Observation, *that a kingdom divided against itself cannot stand.* But God in infinite Mercy prov'd a Saviour to us in the midst of our unseemly Quarrels, and suffer'd not our Enemies to make use of the Advantage we had too freely offer'd them. And there was a bad Prefage worse than all this, the general Corruption of our Manners, the abominations that are found in the land, and the obstinacy of ill Men against attempts for Reformation; for which we might rather conclude God would have a warm Controversy with us. But hitherto he has chosen to draw us with the cords of love, and by his goodness to lead us to repentance.

6. There is some Parallel in the happy Issue of the Victory, and we hope there will be more. We cannot indeed say the same that is here observ'd of this Canaanitish War; *The Ch. 4. 24.* hand of the children of Israel prosper'd and prevail'd against Jabin King of Canaan, till they had destroy'd him. How the War may terminate, is a Secret reserv'd within the Divine Breast. We are not so vain as to think that this has broken all the Power and Strength of our Enemies:

mies: There's a great difference between the Forces of *our* Adversary, and the Strength of a poor King of *Canaan* in those early Ages of the World: The destruction of a Power so long growing is not to be expected without a Miracle at one blow. But 'tis a great advance, that he has receiv'd so remarkable a disgrace, that he is baffled in his ambitious designs upon *Germany*; that a deluded and unconstant Prince, who sacrific'd all for him, has reap'd the Fruit of his own doings; and a poor harass'd People, that felt so long the Devastations of his Army, as the *Circles* of *Suabia* and *Franconia*, are tolerably eas'd of that burthen. With respect to them it may be said, that whereas *the inhabitants of the Villages* ceas'd, they may now return to their Habitations: And in *Augsburg* and other Places, where there was Terror in going out and coming in, where Justice was silenc'd in the din of War, *the people may now go down to the gates*; they may freely traffick in their Cities, and resort regularly to their Courts of Judicature. An Influence it is like to have on the Affairs of the War in all Places: And tho' we can make but an uncertain guess at the Conclusion, yet we have some encouraging Hope, that *when he has begun to fall by our Arms, he shall not prevail against us, but yet farther fall before us.* Esth. 6, 13. We wish not to prevail over him till we have destroy'd him: Charity teaches us rather to pray that God would reduce him to a sober Mind, and give him Repentance to the acknowledgment of the



the Truth. But if he still pursue God's Servants with Persecution, and oppress the Liberties of his Neighbours, we may, without uncharitableness, pray for God's farther Rebukes to him. *So let all thine Enemies perish, v. 13. O Lord; but let them that love thee be as the sun when he goes forth in his might.*

And now what does the Lord require of us, when he has shewn us such Things as these? Which leads me to the second Head.

II. To give you some direction for your Temper and Behaviour under this Mercy from what is suggested in this History of Israel.

1. *Awake, awake, utter a Song. Praise ye the Lord for the avenging of Israel. Give thanks to the Lord of Lords, who alone does great wonders; for his mercy endures for ever.* If you have any sense of the publick Interest, you cannot but rejoice on this occasion; let every motion of your Joy be attended with a Thank-Offering to God. We can make him no requital for his Benefits; but we can *take up the Cup of Salvation and praise his name. He does these his great works to be remembered.* My Soul, forget not then his Benefits, but *Give him the glory that is due unto his name.* Psal. 136. 3, 4.

Be as ready to praise him for such a Deliverance as you were to pray to him in the time of your Distress. In your Affliction 'tis like you sought him early; and is there no Tribute to be paid him, when he has heard the Voice

Voice of your Supplication? And yet common Experience makes it obvious with respect to publick Mercies as well as private, that while in time of danger multitudes are importunate with God for Mercy, scarce one in ten returns heartily to give glory to God. And yet in our Distress we freely promise enlarged Praises, if God would hear our Prayers. Let's therefore come before the Lord with Thanksgiving, and say, *Praise waits for thee in Sion; and to thee shall the vow be performed.*

Praise him for such a Deliverance as you hope 'tis an answer to your Prayers. Fervent Intercessors with God contribute as much as any to the success of the Nations Affairs. 'Tis not only the Soldier in the Field that obtains the Victory, but the Sons of Jacob that wrestle with God and prevail. This is elegantly expressed by the Psalmist, *In Judah is God known, his name is great in Israel. In Salem also is his Tabernacle, and his dwelling-place in Sion. There brake he the arrows of the bow, the shield, the sword, and the battle. God brake these in Sion, his Holy Tabernacle, i.e. there he was prevailed with to do it by the humble Worshippers.* By this means Israel obtained this Victory over Jabin, *they cry'd unto the Lord.* And this seems to be consider'd by Deborah in the Song, when she says, *O my Soul, thou hast troden down strength.* She immediately before observes how the Heavens, the Stars, the River Kishon contributed to the Victory; she adds, *And thou, O my Soul, hast had thy share*



*Shake not the reading down this mighty Enemies*  
 she seems principally to mean by her Prayers.  
 May not we hope, what in answer to our  
 Prayers, God has gone forth with our Armies?  
 And therefore we should return to him with  
 such Language as this, *O thou that hearest prayer,*  
*and hee shall all flesh come;* ; (Ps. 135. 4) *THO I AM A Sinner*  
 ; Let us all join in this Exercise with one con-  
 sent, since we all bear a share in the Blessings  
 of it. Deborah, in the Song, calls to them  
 that rode on white Asses (the Men of Figure and Ver. 10.  
 Eminency, who seem to have been distin-  
 guished in those times by this, as a mark of  
 Pomp and State) *and to them, that sat in judg-*  
*ment* (the Magistrates) *and to them, that walk by the*  
*way* (the meaner ranks of People.) And sum-  
 mons up Herself and Barak too to join in re-  
 membring the loving Kindness of the Lord.  
 Our English Deborah does the same; she calls  
 to her Subjects in general to join in the Har-  
 mony of the Day, and herself bears a solemn  
 part in the high Praises of God on this occasi-  
 on, as our victorious General has already done  
 in the Army. And the Providence itself invi-  
 tes us all without distinction to this Joy in the  
 Lord, as we are English Men and Protestants.  
 Let us excite our Souls to give Thanks in  
 some good proportion to the Salvation wrought  
 for us. *Awake, awake,* (says the Prophetess) *atten-*  
*a Song,* q. d. let my wandring Thoughts be fix-  
 ed, my Lifeless Heart reviv'd, by low Affecti-  
 ons be raised and united for this Exercise; *All*  
*that is within me blefs his holy name.* Think in the  
 present

present Case, how black our Condition had been, if our great Protector had left us at this juncture, if he had given us into the Hands of our Enemies, so as he has delivered them into ours; we are loath to think of the Consequences of it. *If the Lord had not been on our side, now may our Israel say; if it had not been the Lord who was on our side, when Men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our Souls. Blessed be the Lord, who has not given us a prey to their teeth.*

*And, finally, let us not allow ourselves to give God's Glory to another in this matter. The external Instruments of our Deliverance deserve a very honourable acknowledgement of their Care, Prudence and Fidelity. 'Tis a part of common Justice to give Deborah and Barak their due Characters; but still we are not to place them in God's room. We are to remember they are no more than he makes them to us, and the successes of our Armies are supremely owing to the great Governor among the Nations. There is no King saved by the multitude of an host: An mighty man is not delivered by much strength. The race is not to the swift, nor the battle to the strong. God is pleased sometimes to make this evident to Sense, by the remarkable disappointment of promising appearances. But where it has been otherwise, and success has followed the most powerful side, if the Glory has been ascribed to Creatures*

Psal. 124.



tures, it has provoked God to convince Persons of the necessity and worth of his Blessing by denying it afterwards. This was a part of the charge against the King of *Assyria*, for which God would bring down the Glory of his high looks, *He said, by the strength of my hand* <sup>Isa. 10. 13.</sup> *I have done it, and by my wisdom; for I am prudent, and I have removed the bounds of the people, and I have robbed their treasures, and I have put down their inhabitants as a valiant man. Let God alone therefore be magnified by us on this occasion: Let us say, Thine, O Lord, is the greatness, and the power, and the glory, and the* <sup>1 Chron. 29. 13.</sup> *victory, and the majesty. We got not the land in possession by our own sword, neither did our own arm* <sup>Pf. 44. 3.</sup> *save us; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour to us.*

2. When we record so eminent a Mercy, it should recall others to our Minds of the like kind. *Deborah* rises high in her Song, and begins with a description of the *Israelites* safe passage from the borders of *Edon* into *Canaan*, which struck such a terror among the Nations as God's appearance on *Mount Sinai* did among them. *Lord, when thou wentest out of Seir, when thou marchest out of the field of Edon, the earth trembled, &c.* <sup>Ch. 5. 4.</sup> The late surprising Revolution has laid the Foundation for these deliverances. We may conclude by all humane prospects, that, by this time, we had been fore'd to comply with the French Methods

thods, and all *Europe* had felt the weight of his Yoke, if *England* had not been engag'd betimes in the common Cause by that sudden turn of Providence. 'Twas by the late King's happy Conduct and Application, that *Europe* resum'd a Spirit for opposing the Torrent of his Arms. By this means we return'd to be *the Head and not the Tail* among the Nations, and secur'd to ourselves those valuable things, our Religion and Liberties. By this means we are secur'd of a *Protestant Queen*, when his Head is laid in the Dust, who like him holds the Scales of *Europe*, is the principal support of the common Cause, the Terror of *France*, and Refuge of Forreign Princes. A People, that, some Years ago, thought of nothing but a Refuge among their Neighbours, now enjoy their Religion without fears, and their Liberties without invasion; and instead of being forc'd to ask of others, have an opportunity to express their Affection for the general good, can support the Confederacy with Men and Money in all the seats of the War. All this we owe to that change of Affairs which was *The Lord's doing, and marvelous in our Eyes.*

We may well recollect also the steps that immediately preceded this Victory. It ought not to be overlook'd that God should direct our Counsels to that March into *Germany*, which has sav'd the Empire, that our Enemy, contrary to his usual Politicks, should allow us to pass so securely. And one Circumstance, which,



which, in Prospect, gave us the blackest fears, the Conjunction of the *French* and *Bavarians* now appears to have been the result of a kind Providence, to deliver their united Forces the more opportunely into our Hands. So that the assurance which *Deborah* gave to *Barak* has been accomplish'd to us: *The Lord drew unto us to the River Sifera the Captain of Jabin's Army, with his multitude, and deliver'd them into our hand.* Their uniting has but enabled us to give them the more entire Defeat. God has turn'd the Counsel of their *Achitophels* into Foolishness, and what they thought Evil in God, meant for our Good. For this Chain of kind Providences, how should we sing to the Lord a new Song, and magnify his Name continually?

And lastly, We may be admonish'd to take heed of provoking God again, lest he turn to be our Enemy. I collect this from hence, that notwithstanding all this Triumphant Victory, the next account we have of the *Israelites* is, that they did evil again in the sight of the Lord; and he deliver'd them into the hand of *Midian*. And through this Book of *Judges* we find a strange uneven History of them; they forsake the Lord and he brings his Judgments on them; they profess Repentance and he saves them; then they sing his praise, but soon forget his works, and so expose themselves to new Calamities. Such Mercies should excite us to fear the Lord and his goodness, to fear

the loss of an interest in our best Friend. *Oh do not that abominable thing which he hates,* but let each of us prosecute a personal Reformation, and all of us join our endeavours in our Spheres for a publick one, as ever we would contribute to National Prosperity. Be not so vain as to trust in any thing short of this for the continuance and perfecting of our Happiness.

Trust not in the Defeat we have now given our Enemies, as if that would put a period to our Dangers. Say not, *surely the bitterness of death is past.* The strength of France is not yet entirely broken, God can soon turn his Hand if he pleases, and make him a more terrible Scourge than ever. The Benjamites in two great Battles beat the Israelites, and yet at last were all destroy'd except six hundred, *Judg. 20.* Our Adversary may recruit his Arms and have as great success against us: Or *Isa. 10. 4.* if he should not, *without God on our side, we shall bow down under the prisoners and fall under the slain.* Or (to use the words of another Prophet) *Jer. 26. 10* Tho' he had smitten the whole Army of the Chaldeans that fight against you, and there remained but wounded Men among them, yet if God gives them Commission, they should rise up every one in his tent and destroy you. Or if God should entirely deliver us from this Enemy, he can raise up others as effectually to Chastise us; if he save us out of the Hands of the Canaanites, he can sell us again to Midian.

Rely



Rely not on any visible means we have of Success. *Let not the wise-man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, Jer. 9. 23.* Think not you have no room to fear as long as you see the Wisdom of the Queen, the vigour of her Counsels, the conduct of our Generals, the bravery of our Soldiers, the strength of our Shipping, the Riches of the Nation. These are all desirable things, and give a good Prospect to an obedient People; but if God come out as a consuming Fire against us, they'll be but as Briars and Thorns before him in Battle: *there is no wisdom, nor understanding, nor counsel against the lord.* Prov. 21. 30.

Be not confident that God will be on your side, meerly because he has appear'd for you already. Indeed past Mercies are earnest of more to those that are in the way of Mercy. Such may say with *St. Paul, He deliver'd us* 2 Cor. 1. *from so great a death, and doth deliver, in whom we trust that he will yet deliver:* Or with *David,* 1 Sam. 17. *the lord that deliver'd me out of the paw of the lion, and out of the paw of the bear, will deliver me from this uncircumcis'd philistine.* But if we prove unthankful and evil, we must expect a change of God's dispensations, that *as he rejoic'd over us to do us good and to multiply us, so he will rejoice over us to destroy us and to bring us to nought.* Deut. 28. 63.

Boast not of our Profession of the true Religion, as if that would entail Victories upon us. *The temple of the lord, the temple of the lord among*

among us, as it will not save us Eternally, so neither will it always save us Temporally, if in our Course and Lives we appear rather the Temple of Devils. *Israel* in a very corrupt State went out to Battle against the *Philistines*, they bring the Ark with them into the Field, and when it came shouted with a great shout, confident that this would obtain them the Victory: but it signify'd nothing, they were destroy'd, and the Ark was taken. And in later times when they were fallen into a great degeneracy, they would lean upon the lord, and say, is not the lord among us? no evil can come upon us. But this instead of securing them, increas'd their Punishment; for therefore *Zion* should be plough'd as a field, and *Jerusalem* become heaps.

Triumph not in the goodness of our Cause, as if that must necessarily assure Success. 'Tis indeed a necessary Foundation to build the Hopes of a Blessing upon, but 'tis not the only one. Tho' the Cause we are engag'd in be so visibly just, to maintain a Protestant Queen on the Throne, against one that our Neighbour presumes to impose on us, yet we may make the Cause, to suffer for our Faults. So *Israel* did by the accursed thing among them, when they went against *AI*.

Nor, lastly, let us allow our selves to be secure meerly because of the multitude of Prayers that are offer'd up to God for the Nation. *Ps. 66. 18. For if we regard iniquity in our hearts, God will not hear our prayers: But when we spread forth*



*our hands, will hide his eyes from us, and when we make many prayers, will not hear.*

Upon the whole then we see we have nothing to trust to, if God be against us ; and we cannot expect his Favour without a serious Repentance and a general Reformation : without this he can easily make all our Affairs to run as fast backward as they have seem'd to go forward, and we shall have reason to expect it according to the solemn Declaration of *Ezra*, ch. 13, 14. *After all that is come upon us for our evil deeds, and for our great trespasss, seeing that thou our God hast punish'd us less than our iniquities deserve, and hast given us such deliverance as this : Should we again break thy commandments, and join an affinity with the People of these abominations, wouldst thou not be angry with us till thou hadst consum'd us, so that there should be no remnant or escaping ?*

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**F I N I S.**